



ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER MAY '75 VOL. 2 NO. 5 PRICE 50 CENTS

I SAY ON OATH
in the name of Parama Brahma
and Marga Gurudeva
THAT I WILL NOT REST OR
THINK FOR MY OWN NEEDS
until we have
brought BABA out of JAIL

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THE SUPREME COMMAND OF SHRII SHRII ANANDAMURTI

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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EDITORS NOTE

The War of Dharma has begun;
the time of testing in earnest
is coming soon. Are we giving
all that we can to help ourselves,
to help humanity? Are we really
following 16 points? Only HE
and We know. If not, why not?

The day is not very far when all the moralists of the entire Globe will unite together and establish the Ideology of Ananda Marga, go ahead you all with your mission, the Grace of Parama Purusa is with you.

- SHRII SHRII ANANDAMURTIJII



DO SOMETHING

"You can do great things, Do something....."

On March 17th, 1975, Maheshvara, one Margii brother from Singapore, saw BABA in the jail. He gives the following account.

After waiting for two hours outside the jail, Dada Jagadiishvaranandaji, one Margii and myself were allowed to see BABA. After being given a very thorough search, we were led to BABA's cell.

Just outside the cell, when I first saw BABA, I felt both happy and sad. Happy because I was able to see my Beloved Father and sad because there was such a frail figure of my Father lying on the bed.

When we entered the cell, we did Sastaunga Pranama immediately. After that my mind was already suspended, I could only remember myself massaging BABA's legs while Dadaji was discussing organisation matters with BABA in Bengali.

After some time, Dadaji said BABA would like to talk to me. BABA asked for my name and then HE said,

"Maheshvara, you little boy have come here all alone."

HIS smile, HIS action and the way HE said it fills my heart overwhelmingly with so much of HIS love, then HE said,

"Though you are small, but you can do great things. Do something."

Then I said to BABA,

"BABA, all your children in the world are missing you so much, when are you coming out BABA ?"

To this, BABA just looked at me and smiled.

BABA then asked about things in Singapore, and whether we have started school. I told HIM things were progressing, and school has already begun.

BABA then said HE is still alive after 716 days of fasting. Fourteen more days will make it two years. The Lord said that HIS health is deteriorating because of the extreme heat from the roof, and the cold, as though the curtains are there, the authorities have not allowed HIM to use them. BABA then said,

"The immoral forces of the world still prevail. Do something".

Just before we left, BABA said very loudly,

"Do something".

Then we did Sastaunga Pranama, BABA then gave HIS Namaskar.

A very long Namaskar, and we could see so much love coming from HIS face.



May 18 1974
Frankfurt

NAMASKAR! I trust you are well in HIS Love and that you had a Happy Birthday for BABA. All Margiis here send love and greetings to you.

I've got something here which has been waiting to be sent to you for some time. It was originally written in Hindi in the jail by one of the brothers who was there with me. Brother Gaorii Shankar was a devoted LFT worker for BABA (37 years old, with a wife and 2 children) and he had been in the jail for about a year. Two summers ago he had been privileged to attend a Darshan by BABA with 50 other workers. At this Darshan, BABA said that HE would answer any questions that dealt with the life of Sada Shiva or with the Mahabharata of Sri Krsna.

The first question was "What is a Brahmarastra"(spoken of in the Mahabharata), BABA? BABA replied that it is a weapon which once aimed and released, never fails to strike its target.

The second question forms the text of Gaorii Shankar's article. BABA spent almost an hour answering it; this answer should be looked at carefully by all Ananda Margiis and spiritualists the world over today because it points to the Path of the New Dawn.

Ac. Sarvatmananda Av. translated it from the Hindi.

May you all live in HIS Love, and do your duty when the "day of doing" comes.

Your brother,
Dada Yajinavalkya

The day of doing comes

- SHRII SHRII ANANDAMURTI

India at the time of Bhagavan Sri Krsna was divided into innumerable parts; and severe in-fighting between various factions and petty kings over the most trifling matters had reduced the land and the common people to a miserable state. To end this suffering, Lord Krsna wanted to unite all the little states into the Mahabharata (or Great India) so that there will be no lines of division and therefore, no petty rivalry and no more wars. By realizing HIS Samkalpa (Divine Desire) of transforming the segregated India into the divided Mahabharata, Lord Krsna was only demonstrating the truth in the saying, "Jato Dharmastato Jaya" (Victory is certain in the Path of Dharma); and through this also, Lord Krsna was teaching HIS great message, "Sadhunam Paritranaya Binashaya ca Duskrtam" ('My advent is for the destruction of immoralists and evil forces and to safeguard the moralists and great souls')

In the process of the creation of the Mahabharata, Sri Krsna ultimately took recourse to a physical fight between the Pandavas, the embodiment of morality and Dharma, and the Kauravas, who were immoral in all respects. Why? This is a baffling question which occurs frequently in the minds of many people because Krsna was capable of easily changing the heart of the Kauravas had HE so intended. But HE did not do so. Had HE done that there would have been not even a thought of physical fight, not to mention its actual occurrence, and thus Krsna could fulfill HIS Samkalpa for the Mahabharata without the fantastic bloodshed that happened in the war (which came to be known as the Mahabharata also).

After the end of the Mahabharata war between the Pandavas and the Kauravas, Krsna came to Gandharii, a most devoted and holy lady. Knowing of HIS arrival Gandharii untied the blindfold covering her eyes (which she had chosen to wear since the first day of her marriage because her husband, Dhrtarastra was blind). Krsna said, "Mother, please accept my Pranama."

Gandharii burst into tears saying, "O Krsna, if you had wished so, then this horrible war could have been avoided. This war brought about the greatest catastrophe for me; all my dear young sons died and many wives lost their husbands; almost all great and small kings of the country, possessing many spectacular qualities, were killed; and many more horrible things happened -- too numerous to mention." Gandharii raved on like a lunatic, "Krsna, I also know You are innocent. You have simply fulfilled your advent on the earth. Your strongest intention was to reveal the very fact to the world that in all spheres of life, mental power is greater than physical power, and spiritual power is unimaginably greater than mental power. You gave physical power and wealth to my sons and thus made them the embodiment of riches and physical power. On the other side, You taught the sons of Pandu the lessons of morality and spirituality and thus established them as the embodiment of spiritual power and Dharma. I also know very well that "Jato Dharmastato Jaya" (Victory is certain in the Path of Dharma'), and "Jato Dharmastato Krsna" and "Jato Krsnastato Jaya" ('Where there is Dharma, where there is Krsna, Victory is certain). Krsna, You are the All-knowing Entity and the Great Soul. You allow the material seekers to be filled with ego. You also know the weak points of the physical sphere. Further you know that the materialists are so vulnerable that even a mild stroke will inevitably destroy them completely. Krsna, this is the second time I have opened this covering over my eyes. The first occasion was when my son, Duryodhana came to me before the war."

Before the war commenced between the Pandavas and the Kauravas, Duryodhana went to his father Dhrtarastra and said, "Father, kindly give me your Blessing that I will achieve victory in the ensuing war."

Dhrtarastra replied, "My son, you are only emptily imagining that you can receive a Blessing from a sinful father like me. Have you not even thought whether any work of grace by me will be fruitful or not?"

Duryodhana said, "Father, what are you saying? How are you a sinner?"

Dhrtarastra replied, "My son, I am correct. You know that the Pandava are the legitimate heirs of half of this kingdom, but you hatched a conspiracy against them out of envy and compelled them to play dice with you so that you could cheat them. Thus you took away all their possessions, defeating them in an unjustified manner. You also tried to remove the dress of Draupadii, the Pandavas' wife, before the eyes of everyone in the royal court. All these acts committed by you with my authority are against morality and Dharma. Your envious and evil designs were not satisfied even with these. At last you again conspired their helpless sojourn in the palace made of wax. The virtuous Pandavas agreed to that also. You did all this using my authority at every step. You arranged to set fire to that palace of wax when Kunti (the mother of the Pandavas), and her sons were sleeping there. A great uproar ensued after that in the entire kingdom that the Pandavas had been burnt to death. Hearing this I became secretly glad as the thorns in the path of my sons had been removed. I mourned for them in the royal court and performed their last rites as instructed in the scriptures. However, they were saved due to the Grace of the Supreme and HIS Divine Liila, We didn't leave a single stone unturned in our efforts to kill them. After all this, am I still to be considered a virtuous man? Can my Blessing still be of any use to you? However, you have come and I would like to give you some advice as you are my son. Your mother is a holy lady. If she would cast a glance upon you, your body would become invulnerable. And in this way it would be impossible to kill you. But remember that you are to go to your mother fully naked so that she can gaze upon you completely."

Duryodhana, full of vanity and stripped of all his clothing, ran to his mother.

The All-Knowing Entity, Sri Krsna then pondered, "Gandharii is truly a holy lady; any saying or blessing of hers would not be in vain. If in reality she should look at the body of Duryodhana, then it would be impossible to kill him." Thinking this Krsna went ahead and stood before the naked Duryodhana who was on his way to seek the blessing of his mother. Seeing Duryodhana, Krsna said, "Fie! Fie! upon a young man of thirty-six who is going to his mother without even a stitch of clothing. For shame! What could a mother think as to why her son has come to her in such a peculiar condition?" It is easy to imagine what the proud Duryodhana would have tried to do to Krsna at that moment had he not been going to his mother. But as he was going to her, these words of Sri Krsna made him ashamed and so he put on a lungota. Krsna thus performed HIS own part in the Great Play; HE went away wearing a broad smile. This mystery remained unknown to all except Krsna.

Duryodhana reached his mother and in a loving tone addressed her. His mother responded to the prayer of her own son and removed the covering over her eyes. As soon as she cast her glance upon the body of Duryodhana, he became invulnerable, except for that part of the body covered by the lungota. In the course of conversation with his mother Duryodhana said, "Kindly give me your Blessing so that I will win the war."

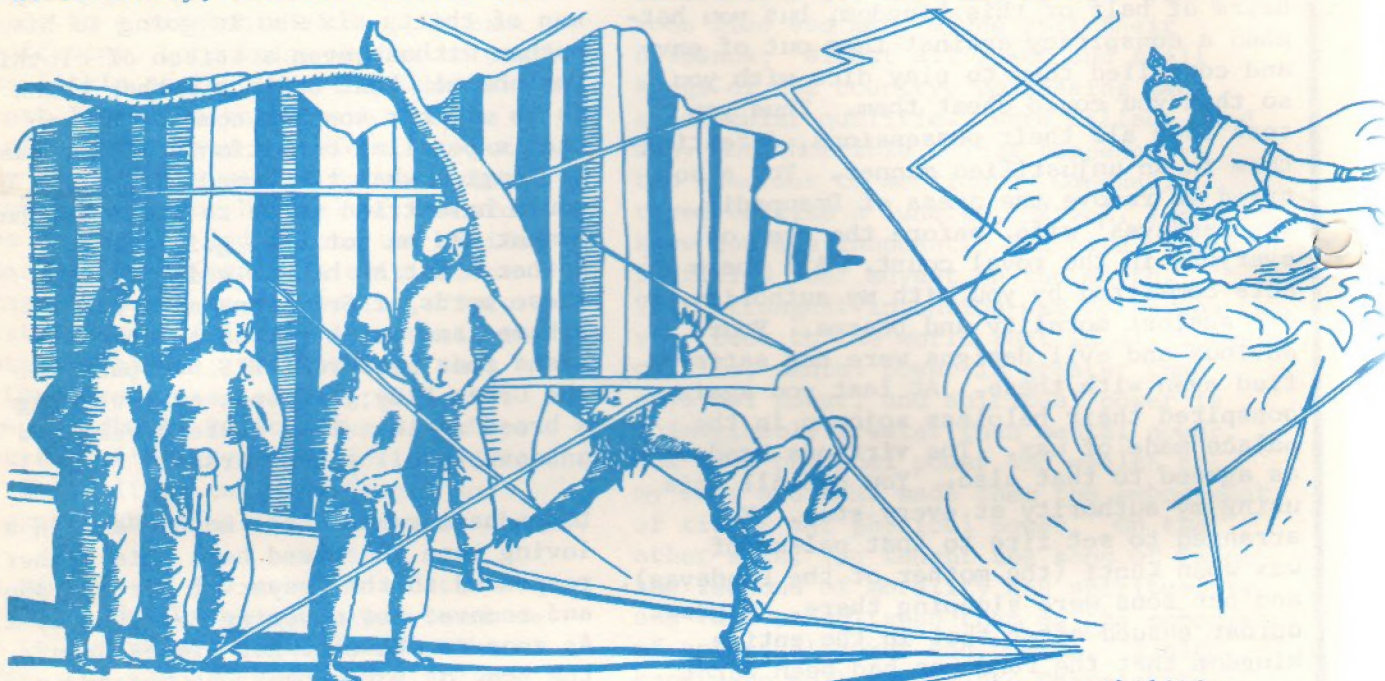
The virtuous Gandharii replied, "My child, 'Jato Dharmastato Jaya'" (Victory is surely on the side of Dharma). Duryodhana, whose mind was filled with pride and selfishness, mistook the meaning of this mantra to be her Blessing for his victory. He then returned to the royal court and prepared for war full of false confidence.

Gandharii told Krsna, "Now is the second time I have opened this blind fold, upon Your return after completing the fight and cruel blood-shed among the Pandavas and the Kauravas. I am quite conversant with Your tricks and guile. I know that You are clearly aware about

how vulnerable the seekers-after-physicality are; a mild blow is sufficient to bring them to the point of destruction. If this were not the case, then it would be impossible to kill Duryodhana, not even by the combination of a thousand blows struck by Bhiima. You also know that in the duel between Duryodhana and Bhiima, the latter was heavily beaten and at last had to turn his back, realising the danger to his life at the hands of Duryodhana. Finding no other way, when Bhiima went to

there. He said, "Krsna, it is contrary to the rules of duelling with clubs." The rule was that one was not to strike below the waist of the opponent, Bhiima went on, "It is not following Dharma. We have taken part in a holy war in the name of Dharma, so how can we resort to any measure which is against Dharma?"

"And You replied, "Any war is a torture in itself. That is why there must be efforts to the last moment to check it. Even further there should also



You, it was You who encouraged him with inspiration and hope. Did you not say to Bhiima that You would also remain present in the place of the duel that day? Bhiima lost his courage completely, and he was not at all ready to fight again in spite of your repeated assurances. At the end he agreed when you awakened strong faith in him about the certain death of Duryodhana. Bhiima then gathered his courage and went to fight. That day was fixed for duel with clubs. Bhiima fell to the earth many times being beaten by Duryodhana with his club. On the other hand the strokes by Bhiima was nothing more than the stroke of a straw on the invulnerable body of Duryodhana. When Bhiima was again running away you indicated to him with Your own hand to strike on that part of Duryodhana's body which was still soft. In spite of Your repeated indications Bhiima failed to understand. Eventually Bhiima realized Your hints but he refused to strike Duryodhana

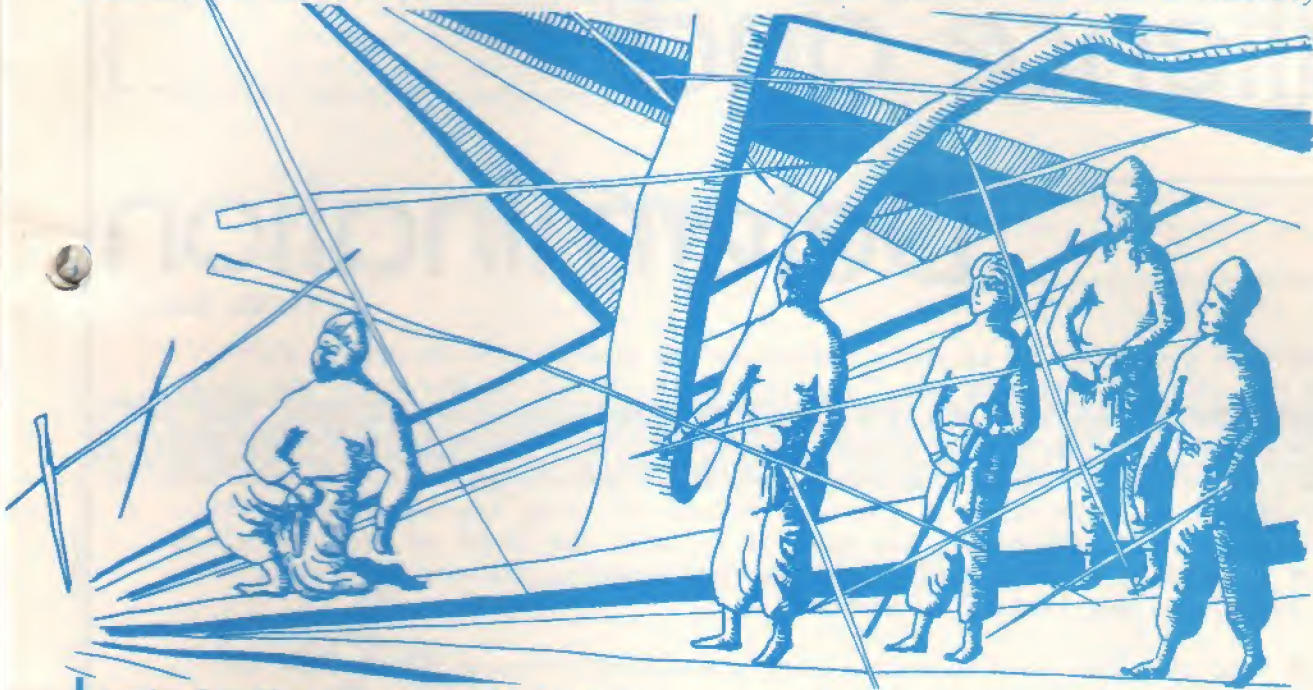
be efforts to remove the possibilities of war from the very root. But if one is compelled to come into physical fight in spite of numerous efforts to avoid it, then do you know the principle of Dharma at that moment?"

"As You were explaining these things Bhiima was reverently gazing at You listening in awe. You then continued, "Bhiima, it is the justified policy of war to defeat the enemy by any means, once war has broken out; and this is Dharma. In fighting one should abide by this principle of war only. To oppose it is nothing but to oppose Dharma. Secondly, you are engaged in a fight against oppressing evil forces and to save Dharma. Thirdly, it is My Command that you do as I direct. Therefore if you hurl the club at that particular place on Duryodhana, you are following Dharma."

"Thus, according to your order, Bhiima

so hurled the club and Duryodhana breathed his last at that single stroke. You stood there as a silent spectator. Not only this, but all my sons were killed in this war which I endured with steadfast patience. But I fail in courage when I look at these innocent young widows whose dearly beloved ones were cut down. Tell me Krsna, what their fate would be? Krsna, I also know that without war, the vanity which is at the root of all evil could not have been eradicated and it would have been diff-

baser instincts of greed, hatred and envy. By considering themselves to be invincible and to be possessors of very subtle intellect, they blinded themselves from any good advice. Thus did the Kauravas, my sons. The people lost hope that a life without crushing misery, free from the rule of these immoralists, was possible. Thus You had to prove that these immoralists, although having physical power and force are to meet their ends in the hands of the moralists. You have demonstrated this ultimately through



icult for the common people to judge which side Dharma was on. I know that You arranged the clash between the moralists and the immoralists to resolve the victory of Dharma. The spiritualists try to avoid wars to the last moment whereas the immoral forces try continually to instigate them. Moreover, the evil forces conspired to suppress the moralists, tried to burn them to death, and to cause disunity in their camp, and to defame them in any way possible. But the spiritualists in the face of all this demonstrated the highest patience and the exemplary calm and quietness of the depth of an ocean. They bore the oppressions caused by the tyrants and immoralists with tolerance, and made ardent efforts to avoid the ensuing war. This was evident in the actions of the Pandavas, the embodiment of the ideals of morality. But the immoralists chose to remain far away from Dharma and humanity. They utilised their entire energy to fulfill their

the physical fight. This is also considered to be the Vikalpa (the only way) of the Age. A change of heart of the immoralists without the bitter experience of a war would have been against the law of nature.

"Moreover, Your way is through the subjective approach with objective adjustment. An instant change of the Kauravas' hearts would have been against this natural law."

"Furthermore, the coming generations, who must maintain their physical existence in the material world will not be inspired to follow Dharma or the spiritual path."

"For all these reasons I understand quite clearly what You have done. But again and again, the softness awakens in my heart seeing the wives of my sons."

"Krsna, I want to say something to You now. I know a single blade of grass cannot move without Your intention. I want from You today the fruits of all the virtues that are due to me as the fruits of all my sacrifice and penance."

"Krsna said with a smile, "Mother, let your prayers be fulfilled."

Gandhari said, "I now curse you O Krsna. You shall be the slayer of Your own Kula (offspring) and thirty-six years hence you shall perish by ignoble means in the wilderness."

Krsna who had no Kula himself, left the place with a meaningful smile.

Patience and Determination

- KRISHNA KUMARA

Wherever you look, HE is there, whatever you hear, there HE moves, with whatever you touch, HE touches you. But still, it is also HE who sees, who hears, who feels. Whatever perfume HE wafts before you, HE breathes, HE senses.

HE is in the brilliance of a sunny day, the heave of the ocean, the rush of the roll of the sea, the sting of the sand before the wind, the wind, the storm, the darkening clouds, the night, the fear of a child, the anger of men, the clash and blood of battle, the desolation of a wartorn country, the earnestness of helping hands, the realization of Dharma.

And what does man need to walk a path ... indeed, to walk this path, the culmination of creation?

He needs these two; patience and determination, the excellence of detached effort.

Likening this creation to that of a great musical master; you need first a feeling for the essential spirit of the music to qualify for this strange and marvellous orchestra and next obedience to the extent of your following unflinchingly each divine whim of the conductor. You have no alternative but to be in the right place at the right time. Meaning sometimes keeping silence, sometimes making a sustained effort, for it will not do for any one performer to execute the smallest phrase without the constant and perfect relation to the rest of the orchestra. He cannot hurry through the places he finds easy, nor hesitate at the difficult.

He must pause when it is indicated that he should be silent for some counts, this is one aspect of discipline; and then he must of course proceed with the proper zeal when it is indicated that he should play, whatever part is required of him, this is the other aspect of discipline.....

Sometimes another may stumble on that which you easily pass, or another may easily pass where you stumble. So today you have clash because those about you are so untogether: tomorrow you will have clash because the pressure on you is

too much to expect. At these times you may be blaming others for their idiocy or weakness; or even levelling accusations at another who you say is out of touch with things - but why should anything move according to your petty and erratic pace?

All shall be arriving at the appointed place at the appointed time. He is drawing up his army, the War of Dharma has been declared. You need patience to stay, you need determination to move according to his gigantic and minutely precise order. It should not be thought that this patience holds sway over the individual's determination even for a moment. In fact to be patient, one needs the determination. Determination even Like Thunder, it is those who have this determination know the real meaning of patience. It is the powerful who know calmness, when those about him reel drunkenly upon the battle field. None can hinder such a man. He shall move when the enemy is before him and his forces are strong. He shall fear no one. Patience is a mark of determination and never means idleness. He is instructing us in this. All you need is love.

It is with patience and determination absolute, HE is wielding this universe, and we are to be as HE is, we are, in fact, to be the same. Everything has its right KALA.....



MITHRANDIR

I hear the whitebeards coming has disturbed the courts
Forgotten words, now legends, gain new meaning
And refugees from far-off lands bring tales of woe
Whilst many minds have caught the omen's feeling

Allegiance to the king has caught the hearts of some
But others seem to feel a restlessness
And fewer still are those that heed the whitebeards' call
"Make ready for the days that lie ahead!"

Ah Mithrandir ! Who is your Master ?
And who are these that by your side do come ?
It seems a storm is hung o'er all your dealings.
Pray tell me what it is

that has begun ?





DIVYANANDA DAY

Protest March

On April 9th a protest march was held to honour the immolations of Ac. Divyanandaji, Ac. Dineshvaranandaji and Ac. Atulanandaji. The protest started in the city centre on the steps of the General Post Office and from there a march took the protest down to the Opera House about a mile away on the bay. When we arrived at the bay the ashes of Ac. Atulanandaji were cast into the sea. The protest then finished with a little kiirtan and sadhana.

Due to the relatively small numbers in the protest we decided to do a banner protest.....this made the protest stretch out some distance and gave the onlookers plenty to read and think about.



Workers acquitted of charges

ANANDA MARGA FOLLOWERS ACQUITTED IN SELF IMMOLATION CASE

New Delhi, Thursday, the truth triumphed when the Additional District and Sessions Judge, Mr. M.K. Chawla, gave a historic judgement on April 7 acquitting all the four dedicated Ananda Marga followers in the case of self-immolation by Acarya Dineshwarananda Avadhuta on April 24, 1973.

The accused Ananda Marga followers were Acarya Punyananda Avadhuta, Acarya Gunadhishananda Avadhuta, Dr. Subhas Rana and Mr. Uma Shankar Narain. They were charged by the police with abetment in what was described as suicide committed by Acarya Dineshwarananda.

The police had also involved two other persons S.M. Lal, a TV cameraman and Acarya Santoshananda Avadhuta, while the former jumped bail which he was granted by the Delhi High Court, the latter was never available to the police.

Mr. Chawla observed in his 42-page judgement, "It is true that an Ananda Margi immolated himself inside the pound of a mosque in Old Fort, but the prosecution miserably failed to bring on record if it was done on the abetment of any of the accused."

The court said that taking an overall view of the matter it can be safely concluded that the version of the accused is more probable and can certainly be preferred to that of the prosecution.

The judge further observed that prosecution had not been able to bring any incriminating circumstance on record on which to base the conviction of any of the accused and "I, therefore, have no hesitation to acquit all of them.

Acarya Dineshwarananda had immolated himself to highlight the tortures inflicted on the spiritual Guru Shri

Anandamurtiji and press the demand for his release from illegal detention in Patna jail since December 29, 1971. His self-immolation had followed a similar act of supreme sacrifice by Acarya Divyananda Avadhuta on April 9, 1973 in Patna.

The police in Delhi sought to distort the sacrifice of Acarya Dineshwarananda by alleging that he was murdered by the Ananda Marga followers, who were later arrested. The police also framed charges under section 302 IPC. The bail of these followers was refused by the lower court.

But when the TV photographer who was also involved by the police in the "murder" of Acarya Dineshwarananda went to the Delhi High Court seeking bail, the honourable court not only granted bail to him but also observed that murder charges can not be framed against him as Acarya Dineshwarananda had committed self-immolation.

The police then framed charges of abetment in the suicide committed by Acarya Dineshwarananda. The case continued for about two years, the police produced a number of witnesses to prove the charges. But ultimately the truth triumphed and the supreme act of sacrifice by Acarya Dineshwarananda could not be distorted by the police at the behest of the Government which is out to crush Ananda Marga.

The entire mankind of this universe constitutes one singular people.

The whole humanity is bound on fraternity; those who are apt to remain oblivious of this very simple truth.....those who are prone to distort it.....are the deadliest enemies of humanity. Today's mankind should identify these foes fully well and build up a healthy human society totally neglecting all obstacles and difficulties.

It must be borne in mind that so long as a magnificent, healthy, and universalistic human society is not well established, man's entire culture and civilization, his sacrifice, service and spiritual endeavour (Sadhana) shall not be able to carry any worth whatsoever.

Ananda Vanii, 1973.



WAR OF DHARMA

In Sydney, mainly with the aid of Sectorial Office workers an intensive Pracar programme was started to coincide with the arrival back in this Sector of Dada Abhiik and Didi Madhurii (being in transit back to Hong Kong Sector) who had been touring sectors overseas as part of the A.M. co-ordination committee. Soon most street corners and bill boards in Sydney and the surrounding suburbs were covered with posters advertising the talks, a person had to be blind not to see them. In the middle of these preparations LFT's from all over the sector started arriving for an organisational meeting with Dada Abhiik, and the vibrations around the S.O. and the Jagrti were high to say the least. There was much work to do with the printing of a new "Introduction to A.M.", "History of persecution of A.M. and BABA" and getting a new "Bliss Button" (Victory to Dharma) together for the talks. It was the day of the first talk when Didi arrived....preparations were finished only a few hours before. All happened according to plan and the "WAR OF DHARMA" was openly declared to the public....after the talks by Didi and Dada all present whether they had heard of A.M. before or not came out of the talk very vibrated and inspired to do meditation. Clearly all knew exactly what the mission of A.M. was and they supported it.



Nearly every major street corner in the city was decorated with these posters that advertised the lectures, we covered whole walls



In the lectures delivered in Sydney by Didi Madhurii and Dada Abhiik, they spoke of the need for great change, pointed out the great changes happening in the Society and put it in very plain terms what had to be done - that the forces of light had to come together - under one flag - dropping petty differences and fight the evil forces until they are totally defeated. The War of Dharma was declared openly....the enemy - ignorance, darkness, selfishness, greed... The call for all to choose their side was made.



KNOW YOUR ENEMY

- VIKASHA

From Sydney Didi Madhuri and Dada Abhiikji went on a whirlwind tour of the Eastern States of Australia, visiting Canberra, Melbourne and Hobart. They carried with them the declaration of the War of Dharma.

In Canberra, their first stopover they held another protest march in honour of Acarya Atulanandaji and the two other Avadhuta's, Divyanandaji and Dineshvaranandaji who so bravely gave their lives for BABA and the Mission. During their two day stay in Canberra Dadaji and Didiji gave two public lectures entitled 'the War of Dharma'.

At these two talks Dadaji and Didiji stressed the importance of the need for a rapid and wide sweeping change in society to help re-establish Dharma on this planet. They pointed out that the War of Dharma has already actually begun and that Ananda Marga in this fight alone is truly representing Dharma. While other groups have different aspects of them relating to true Spirituality, Ananda Marga's ideology alone is complete and beyond limitation, Ananda Marga alone is Dharma.

In Melbourne Dadaji and Didiji talked of the need now to know and identify 'the enemy' so as to be aware of its actions and movements to prevent and halt the harm it may do and is doing. Dada Abhiikji pointed out that corrupt governments and the vested interests in society are not the only enemies of universal brotherhood and spirituality. There are also many groups masquerading as religious and spiritual organisations which are even more threatening to man's social and spiritual freedom. Dada Abhiikji was especially concerned with two groups, namely the Divine Light Mission and the Children of God, which have taken people into their throng and instead of leading them towards Spiritual enlightenment have taken them deeper into darkness.

The Divine Light Mission and the Children of God have one very evil thing in common and that is false ideology. They have turned those who have listened to their 'ideology' into mindless beings unable to determine right from wrong, blindly accepting any perverse thought put in their minds. Instead of teaching spirituality they rationalise immorality and depravity, encouraging all to support their misdirected and harmful objectives. Both these organisations propagate the ideas of leaders who feed the fire of their own selfishness with the souls of others. The examples set by the spiritual preceptors of both these groups is contrary to the teaching of all great spiritual masters, past and present.

Dadaji however stressed that the members of these organizations are not to be despised or rejected for they are also our brothers and sisters. Rather when the situation presents itself we should talk with them and try to help free them from their destructive and misguided beliefs. All are HIS sons and daughters. It is the birthright of every person to experience the blissful presence of their Beloved Father. We must remember that those who have fallen prey to these divisive and hurtful forces may be sincere seekers of the Lord, they are good people and it is our duty to help them become better people.

The purport of Dharma Sadhanais to look upon every man, every object of this universe as one integral entity. To jeopardise the unity of human race by creating faction is not the purpose of Dharma. Those who encourage vested interests survive on the mental weakness of man and their dissensions, and that is why they get scared at a wide spread of the ideals of Dharma and exhibite their in to lean towards it in all immoral means, such as abuse, wrong propaganda, falsehood. Man must not be cowed down by these, he has got to March ahead. It is to be born in mind that hindrances are numerous in the path of righteousness and to continue the fight against them is what is Sadhana.

- Shrii Shrii Anandamurti





Necessities for Meditation

- Ac. Shivananda

First requirement is fitness of body. The fitness of body means, the body should be strong to sit down for the desired period to sit down. The desired period may start from one hour and may culminate to hours and hours together. So proper food, proper exercise, proper open air and proper availability of sun-rays are to be considered.

Proper food means first Sattvika (sentient food). Rice, wheat, almost all pulses save and except masoor and khesaki dals are sentient. Among vegetables mostly they are sentient, save and except white brinjal, red carrot, radish, leaves of mustard, kesari leaves. Mostly the fruits are sentient. Milk, curd and milk products if fresh are sentient. Mostly all sweets are sentient if no spices are put.

But we will have to keep in consideration the amount of starch, protein, fat vitamins and minerals in meals. To keep up health, in proper proportion all the above things are necessary. If any of these things are absent for a long duration the health will break down. Then it will affect the meditation.

A person till his body and mind is not prepared to take only sentient or sattvic food, he may take some rajasic food too. Mustard oil is rajasik, ginger, chilly pepper etc. are rajasik, they may be taken in small quantity. But mutton, eggs, hot spices, onions, garlic and much quantity become tamasic. Food should be at least two breakfasts or refreshments, and two meals. The food should be taken light. In between the food, fruit juice or vegetable juice should be taken or liquids like milk,

curd, lassi etc. may be taken. If one takes full belly meal or heavy meal it will affect meditation. Heavyness will bring tamoguna, laziness sleep etc. There should be at least a gap of five hours in between every meal.

According to necessity of body, food even in sentient may vary. Really one should be guided by his consciousness in taking food, not by logic or intellect. Till the consciousness is not developed one will have to be guided by medical science and advice.

Even in food, a food prepared of more than 4-5 hours may become tamasic which they say (Ba'si) should not be taken.

Then comes the place of exercises. Some running or walking, some free hand exercises or any other suitable game of not more than half an hour. But to keep the nerves in proper condition and allow the proper hormones to secrete from all glands, expansion or contraction of different limbs, and to control the vritties, the feelings of mind in the beginning, bad feelings, filthy thoughts or bad propensities, chosen suitable asanas are a must. The flexibility of body is very necessary. Only asanas will keep them flexible. The exercises build muscles and hence, the flexibility goes away.

For extra energy supply to the body pranayam is necessary, because, extra work has been taken up. Pranayam will help in controlling the ten airy systems of body. Hence the calmness is acquired by pranayam. Properly prescribed asanas and pranayams cure diseases too.



Asanas for exercise are different from the meditational asanas. Siddhasana, Padmasana, Viirasana or Singhasana, Bhojnasana or Sahajasana are suitable for meditation. One can sit in these asanas in meditation as prescribed by spiritual guide. The meditation may be done in Shavasana posture when not well or you feel weakness.

Medicines are also necessary for maintenance of body. The medicines should also be sentient or rajasic.

Dress should be selected according to the climate and most of the parts of the body should be covered up so that any part of your body should not put anybody to shame or excitement. Nakedness or semi-nakedness of ladies these days, a modern fashion is harmful for a spiritual aspirant. No such lady should go to such an ashram or to any spiritual aspirant without full dress.

Environment. First one should make himself or herself adjusted to the environment in which one is living. Really for meditation one should have separate room, undisturbed. Every body, his family members and friends should know his undisturbed hours of spiritual practice. Nobody should disturb him unless and until it is very urgent.

Sometimes one should join congregational meditation programmes to selected sites, on sea shore, on hills, mountains, or green forests, if the place is cool, so much the better. Rivers and falls are better sites. Certain times one may have a change to such places for some days or a few months.

A spiritual aspirant should be assisted in preparation of food or other necessities of life by well-wishers or junior aspirants. Otherwise much of his time will be exhausted in all these formalities.

Company of spiritual minded people is necessary. Till one is in family life still one should have some daily contact with spiritual minded persons. First one should try to adjust in family life for meditation fighting against all odds and evils. Until and unless the Guru graces for a sanyasi life and secondly one should try for months and years before becoming sanyasi. He should learn to sleep on hard bed, without quilt or pillow. Take only sattvic diet. Go out and serve the ailing humanity in physical, mental and spiritual planes. Medical camps, relief work at the time of calamities, starting educational institutions, medical institutions, cultural institutions, other welfare institutions. Many times if the mind is not prepared to sit for meditation for hours and hours together one will have to engage oneself in selfless service to suffering humanity or other animal or plant kingdom. Study of spiritual books, writing articles, composition of poems, singing bhajans or playing melodious instruments should be the habit of a spiritualist either in family life or sanyasi life. If anybody wants a sanyasi life he should prepare him self by adopting sanyasi measures in family life for some months and years. After a good preparation if one is oneself satisfied that one can lead now a sanyasi life, then only

should dare to come out as sanyasi. Otherwise without knowledge or preparation it will put to awkward frustrations and he may repent for the error.

One may have a pilgrimage to ashrams and pilgrimage places and study the naked truths there. After a good cullination of sanyasi rules and having gained proper knowledge and proper preparations practical one should aspire for sanyasi life. Or one should be obstinate in his spiritual practice at home only. Every great spiritual aspirant has been doing meditation in the night. So one should try to overcome his sleep slowly and devote that time to meditation. Even in family life. Certain medicines or energy giving food and drinks may help to have control over sleep. The belly should not be made heavy by solid food. Light meal should be taken and after meal one may sit in the open air roof or garden, park, sea-shore or some such place where sleep may not make him down. In open space sleep does not come so soon.


Cinema, bad songs on radios or tape records are not good atmosphere for a man who follows meditation. Slowly he should change the minds of his friends and family by spiritual studies or psychological spiritual talks to suit him. He should never adjust to filthy talks or such atmosphere.

Maximum possible celibacy is to be maintained by fasting on Ekadashis, Purnamias, and Amavasyas with liquids, first with fruit juice or lemon juice. If not then fruits and fruit juices. Langota must be used. Water should be used after every urination. Minimum

twice bath must be taken. If necessary thrice bath may be taken. One langota should be used. A family man may open it at the time of meals and on bed.

Meditation should be done at least four times a day. Morning, noon, evening and night. One should start with two times, i.e. morning and evening, then night and in due course midday. Gradually one should increase time. A lot of help is necessary from the society for such aspirants. Till the society has understood him, he will have to make people understand the value of his meditation for the society too. Till the society does not take the responsibility of his facilities and amenities, he will have to make the proper atmosphere by his ownself. During this period he should do social service. If one is truly following the spiritual path divine help will also come. Till one has samskaras (reactions in potential form of the past actions), he will have to do work either in family life for family, for society accompanied by meditation. Even in sanyasi life mind is not fully prepared to sit for hours and hours together, one will have to do social services as explained in back pages. So the karma or action or jinana or knowledge is to be performed or acquired respectively till the mind has not become fully ready for only bhakti or devotion and meditation. Devotion, ideation divine, divine madness, divine intoxication is the companion of meditation.

Guru and Guru only can lead and save. Oh Gurudeva, save and help! your kind grace! your selfless grace! your love is the only safety!



The animal soul fulfils itself when it transcends animality and becomes human. Humanity also fulfils itself when it transcends humanity and becomes God.

- Shrii Aurobindo

Radical Ecology Conference

By BABA's Grace, Hari Deva, Kapil, Paritosa and myself (Anamitra) had the good fortune to participate in the Radical Ecology Conference held at the Melbourne University over the Easter Weekend. It was as though BABA had brought together all of the Radical Voices active in Australian Social Issues. Most walks of life were represented there. The working class was well represented in the form of trade union movements and various socialist and communist parties. Environmental issues seemed to be the platform on which to raise controversial issues regarding the Society and Social inequalities prevalent on the Australian scene. The one common sentiment amongst all participants and the one common ground on which they could all agree with was the fact that the masses were being Ecologically and Socially exploited. On every other issue there was great division evident as loud and ambiguous rhetoric and intellectual gymnastics were very expertly displayed.

The conference appeared first as a lively interplay of mutually aligned verbosity, which stagnated into differing airy debates and eventually arguments. The ingredient that was sadly lacking was the Realisation of their one common sentiment - that of "Humanity". The realisation that all of us on the planet are human beings and this is the grass roots level from which we must begin all negotiations. With only two dimensions of concern at play in most of the minds of the people present, the conference ended in confusion and frustration, with no firm conclusions as to what could be actively done on a united front for whatever it was that people were after. To endeavour to introduce a third dimension we held a group meeting titled: 'Change Yourself - Change Society' which had a good attendance. All attending played various roles in the Society - ranging from a young school girl, a farmer, scientist etc. Varying ways of life, but all with one common sentiment, "The love of Humanity and the sincere desire to know and understand God whichever way he expresses himself."

The law of nature is diversity and thus this is where the immense strength of nature lies; in its balanced, harmonious, interdependent and mutually progressive diversity.

It was as though BABA was putting on a display of Society and its inherent weaknesses and divisions for us all to clearly see and assess. It made us realise even more so, the urgency and immediacy of HIS mission and the URGENT necessity for Dynamic Progressive direction that is so sadly lacking on the planet to-day.

"Unity and good sense carry men towards the success of Human Existence. Big philosophical Volumes will not help in the awakening of good sense. For this Yama and Niyama will have to be practiced in Individual life. For the establishment of UNITY such an Ideology (as the Ananda Marga Ideology) will have to be selected as does not admit of Geographical, Chronological and personal differences. That is why the Supreme Paragon will have to be adopted as the Polestar of life."

The Sadvipras will lead the Society - only those who are fully practised in Yama and Niyama can be called Sadvipras.

Numerous factors are needed for Bhati (progress or development) of a group of people. But the following six are the most important - spiritual ideology, spiritual cult, socio-economic theory, social outlook, own scripture and a Preceptor. We have all of these with BABA as our Ultimate Benevolent Preceptor.

HIS Liila

16 POINTS COMPETITION FOR THE MONTH OF MARCH

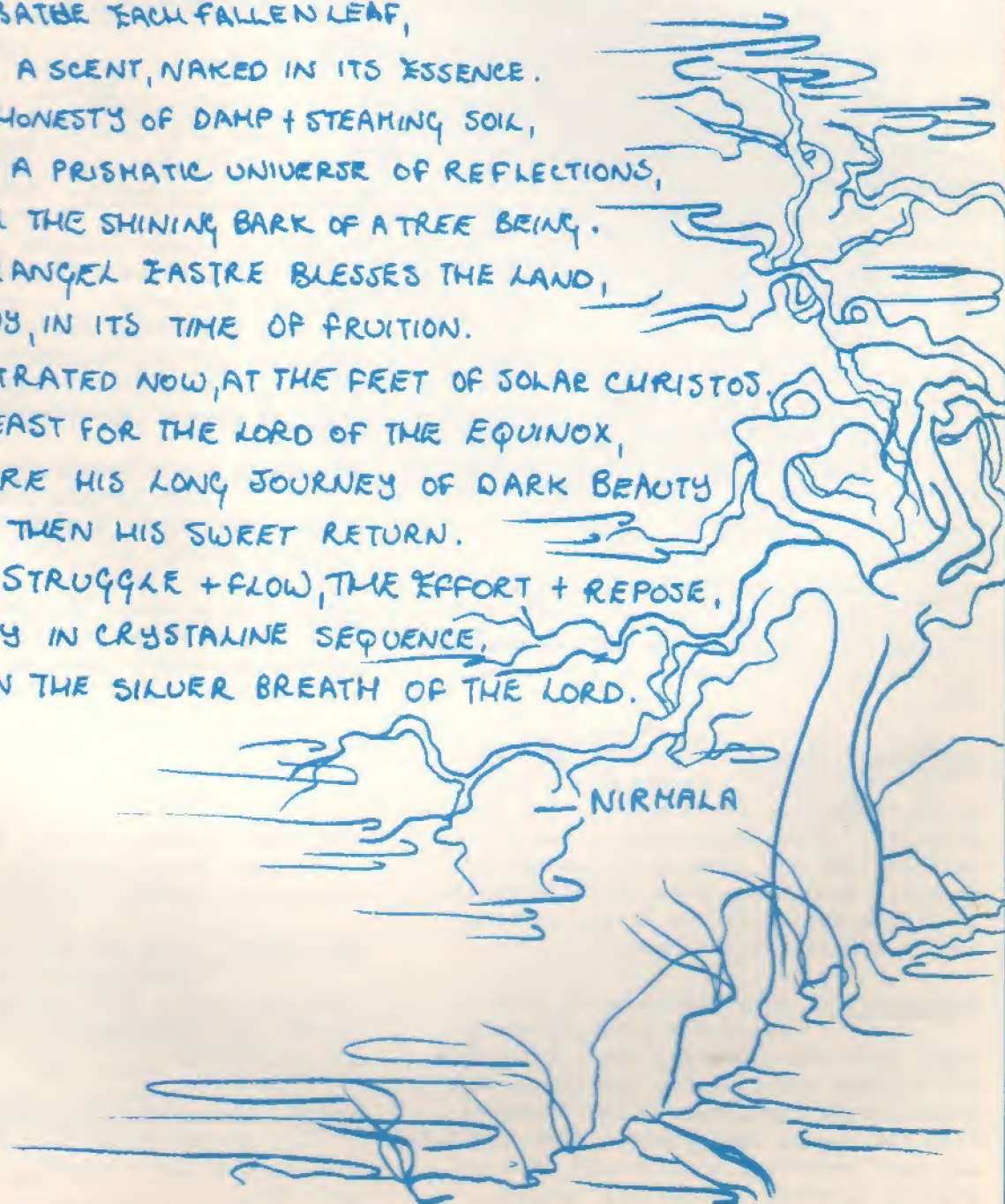
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|----------------------|--|
| 1. USE OF WATER | DEVIKA |
| 2. SKIN | NONE COULD STAND |
| 3. JOINT HAIR | JINANESHVARA |
| 4. UNDERWEAR | NONE COULD STAND |
| 5. VYAPAK SHAOCA | SARASVATII |
| 6. BATH | VALERIE BROWN, NIRAINJANA,
DIIPAMKARA |
| 7. FOOD | JAYANTA KUMARA |
| 8. UPAVAS | BHAKTAVIIRYA |
| 9. SADHANA | STEPHEN GUNTHER, SARASVATII |
| a) Madhuvidya | BHAKTAVIIRYA |
| b) All lessons | SARASVATII |
| c) Sarvatmaka Shaoca | SITA |
| d) Tapah -- Bhuta | VIKASHA |
| Nr | NONE COULD STAND |
| Pitr | BRAHMA PRIYA |
| Adhyatmika | VALERIE BROWN |
| e) Svadhyaya | JAIDEVA |
| f) Yama-Niyama | NONE COULD STAND |
| 10. ISTA | NONE COULD STAND |
| 11. ADARSHA | NONE COULD STAND |
| 12. CONDUCT RULES | NONE COULD STAND |
| 13. SUPREME COMMAND | NONE COULD STAND |
| 14. OATHS | NONE COULD STAND |
| 15. DHARMACAKRA | NONE COULD STAND |
| 16. C.S.D.K. | NONE COULD STAND |
| Seminar | BHAKTAVTIIRYA |
| Duty | VIKASHA |
| Kiirtan | NONE COULD STAND |

REVOLUTIONARY MARRIAGES DURING THE MONTH OF APRIL.

At Anandapalli....Viveka and Gaotamiii

At the farm in Perth... Darrell Hicks and Nirmala
Atanu and Jenny Mc. Phail

EVENING SKY,
TURBULENT WITH THE FIRST AUTUMNAL WINDS,
BEARING FORTH ITS LIQUID PURITY,
TO CLEANSE THE WARM EARTH + HER SUMMER BOUNTY.
TO BATHE EACH FALLEN LEAF,
WITH A SCENT, NAKED IN ITS ESSENCE.
THE HONESTY OF DAMP + STEAMING SOIL,
AND A PRISMATIC UNIVERSE OF REFLECTIONS,
FROM THE SHINING BARK OF A TREE BEING.
ARCHANGEL EASTRE BLESSES THE LAND,
HEAVY, IN ITS TIME OF FRUITION.
PROSTRATED NOW, AT THE FEET OF SOLAR CHRISTOS.
A FEAST FOR THE LORD OF THE EQUINOX,
BEFORE HIS LONG JOURNEY OF DARK BEAUTY
AND THEN HIS SWEET RETURN.
THE STRUGGLE + FLOW, THE EFFORT + REPOSE,
PLAY IN CRYSTALLINE SEQUENCE,
UPON THE SILVER BREATH OF THE LORD.



MONTHLY REVIEW

Review: These weeks have been crowded with activity in various parts of the Sector. Dada Abhiikji returned from his tour, holding acarya and worker's meetings for Australian LFTs in Sydney. This coincided with the visit of Didi Madhuri to give a series of public talks in Sydney, and the celebration of Ac. Divyanandaji's self immolation day.

With such a concentration of margiis and acaryas in Sydney, the energy over flowed and Didi's tour was extended down to Canberra, Melbourne and Hobart units. The Ac. Divyananda protest demonstration was repeated in Canberra, where a police escort was with the procession from start to finish.

Several LFT postings have been changed, with trainees from the LTC being posted to Adelaide, Perth and Brisbane units. Workers from these units have been posted to Sydney and the travelling band, which will be touring the Sector doing pracar.

Perth: remains one of the strongest units in the sector, work continuing full speed on the farm community and the re-establishment of the school site.

Wellington Region: A UKK was held in Christchurch attended by both Dada Sumitanandaji and Dada Abhiikji. Dada Sumitanandaji has now left for his new posting in Georgetown Sector. In Nelson, work with the Health Food shop goes well, it is now turning into a successful business.

Anandapalli: Work continues on renovating the existing buildings, both the house and shed, extending the kitchen and sleeping quarters. The harvest work continues in the orchards with the apples and grapes. Dada Abhiikji and Didi Madhuri visited and held a wedding ceremony during this period.

Sectorial Office: The period has been busy, with acaryas and workers staying for the meetings, demonstrations, pracar etc. Everyone fitted tightly into the office and Jagrti. Pracar work was completed for Didi Madhuri's tour. However normal Sectorial Office work was suspended for some time.

Structural Solidarity: Continues to improve in all units, and Easter pracar program, BABA's fast anniversary, picnics and outings are helping unite the units. In Sydney, workers meeting, Divyananda Day celebrations and generally getting together did a lot for SS among all workers. Overall it is quite good and always improving.

16 Points: Most workers are trying to follow them though some could be more diligent. New Margiis are being taught gradually.

W.T.: Ten brothers and three sisters wish to do W.T., and there are several others undecided. Some of the Trainees are possibilities.

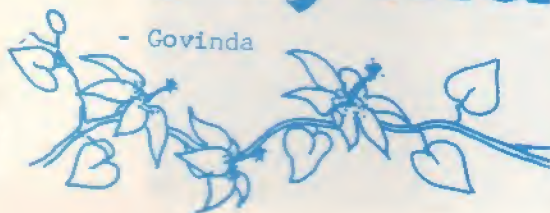
SSS: Wellington Regional Retreat held over Easter Weekend. Retreat planned for Sydney unit at LTC site.

DMS (UKK): Site for June UKK has been confirmed for Melbourne, and plans are being laid in that direction, rather than Anandapalli. A site has yet to be secured.

AMURT: An on the spot team was formed on the Perth farm to help save some houses and a church from a very bad bush fire.

The War of Dharma

- Govinda



And though this world's lifetimes of anguish
Lie scattered sands in history
The time is here for resolution
We call on those with eyes - to see

The waters clear, the cloud is lifted
And from the hive of humankind
The forces separate so plainly
The choice is yours, the choice is mine

The War of Dharma has begun
No inbetweens remain
Just fight for truth or fight against
The choice, before you, is plain

On one side struggle, the other complacency
But static force is all in vain
Success of Dharma is for certain
These clouds will pass - as morning rain

The War of Dharma has begun
No inbetweens remain
Just fight for Truth or fight against
The choice, before you, is plain
Fight for Dharma, live for it
Immerse yourself in love's own chalice
Give yourself to this Noble Cause
for the good of this world
for your own peace of mind
for your brothers and sisters
for the Love of God
for Humanity.





At one stage the police thought that they had better tell us that we could not walk on the road side.....we continued on the road in the end.



Welcoming Didi at the airport



A Lecture in Sydney

©SMIC ©RRRESPONDENCE

From Egypt

The work in Cairo is going quite well. Two Margiis are planning to go to Europe (Amsterdam) to help propagate and get training. When they are prepared they will go to India. They would work here for a few months but they could not stay longer because of possible parental troubles - Egyptian parents are really fascist here !!! But this will be solved soon. Dada Makesha is in Alexandria, he is trying to set up a unit. This place is good to have a training centre - By His Will. As soon as we are established, BABA will be having at least 5 who will train then to go to India.

We met Pope Shenoda again for the second time, Didi Malatii and Dada Makesha were pleased at the sincerity of the Coptic Pope. Didi lent him her Subhasita Samgraha I to read. He was retreating in the desert but came all the way to Cairo to talk with us.

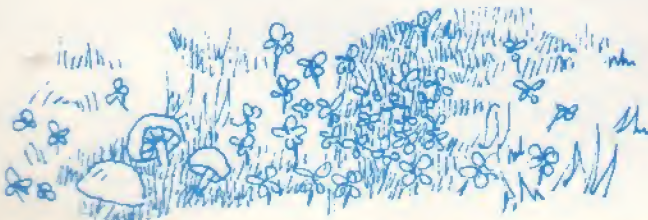
We are working for the registration here. We have the right people to do this. When we are registered we would be printing leaflets, booklets, etc., put up posters and be more allowed to give lectures at universities and clubs etc.

During DharmaCakra we do Lalita and Kiirtana. Now the next step is making them BABANATED. Then Jinana plus Bhakti then Karma. Every lecture from now on will be about our Marga Guru Pita.

We would send you photos of our retreat and other things.

"If you are to be His, you must do ordinary work better than others, not worse, because you must do that also for His sake.

All helpful, unselfish work is the Master's work, and you must do it for His sake."



AT THE FEET OF THE MASTER

With you at His Smile
Ac. Nikhil Brc.

NAMASKAR !

From Bangkok

By the Grace of BABA the jagrti in Bangkok has been switched. We now have a lovely little house near the river with coconut trees all around and a small chinese cemetery nearby. The house is separate from other houses and promised for several years. You are cordially invited to come for visits, however there is no telephone so you must send a telegram ahead. Our new address is:

836 Wat Tepakorn
Thanon Chalansanitwong
Bangplad, Bangkok 7.

This house was chosen by the Expert (BABA) who literally picked me up by the scruff of the neck and put me in it. This acarya had absolutely no say in its choice or time of moving. The whole arrangement was obviously executed by Himself. Therefore it is this acarya's conclusion that it is just where HE wants us. Come and see us.

BABA NAM KEVALAM !

Brotherly yours,
Ac. Pinakapani Brc.

From Europe

Europe is quite different from other Sectors like the USA, Australia, Canada, etc...We are divided by national and linguistic barriers and so our prakar and other policies differ widely, according to the different cultures. What may work well in Finland may not be possible in Italy, etc. In general, however, we find that social functions like stories, collective meals after DC, and other "human events" are best for internal strength. In England some reputation has come through cooperation with service groups like OXFAM in fund-raising. Collective blood donations at retreats are also very good. We have not done public sadhana yet but that seems like a good idea when the weather gets better - if it does. Our Acaryas often contact Yoga Schools and already existing groups and in this way meet many people already a bit informed about the spiritual life. In Germany Universities are very difficult as everything is Marxist oriented and we are still stressing spiritual rather than social philosophy here. In Italy it is mostly Communist so that also is a problem. In England the people are apparently not as open to Yoga practise as we thought, but now after a year or so things are opening up. I think Scandanavia is the most spiritual region in Berlin Sector, and it is also the most developed organizationally speaking. Ac. Mayatiita is working hard up there, so far all alone, trying to cover Norway, Denmark, Sweden and Finland ! A monumental task for anyone. Italy is just opening up. Ac Janaka just arrived there and Ac. Mrgaunkamoli left for Nairobi where the Marga is really becoming popular.

Regarding media, Newspaper coverage is very good in Scandanavia but minimal elsewhere. Local margiis have made films at retreats but no documentaries so far. We'll see in future. One very important journalist met our SS Karunaramdaji and was so inspired that he flew to India to investigate the entire case of BABA!

All I can say is that HIS Flow is moving on with ever greater speed and we are all feeling it. The intensity at even our small local dharmacakras is quite amazing, and in Berlin on Saturday evenings about 50 of us meet for a very fine night, with much song and dance, meditation and collective meal. Everyone gets a thorough vibrating!

I extend to you and all the family in Australia big smiles and namaskars from all of us here. We really love the music and it makes us feel all the more closer to you all. Hope Abhiikji arrived home safe and sound. Keep him busy.

All Love, Tattvika Anshumali Brc.

Some Answers

BABA has recently clarified the following points in reply to queries being made by many Margiis and Workers:

1. BABA NAM KEVALAM can be used as a meditation Mantra prior to Nama Mantra initiation.
2. Variety arises in case of cooked items. Sherbet (lemon water with sugar) is a variety because sugar is a cooked item. With this rule in view, varieties of sweetmeats are to be treated as different items whereas varieties of fruits as one item only.
3. Seaweed is to be treated as Sattvika, sea-kelp as Rajasika and vinegar as Sattvika.
4. Male Acaryas will not initiate ladies in a country where a lady Acarya is posted, and vice-versa. This rule will be applicable uniformly throughout the world.
5. Whole-time workers will under no circumstances (even in extremely cold countries), drink tea, coffee, cocoa or chocolate.
6. Bath should not be taken while standing, as it may create hydrocel, because the portion below the navel may not get sufficiently wet.
7. Food and water should not be taken while standing as it may also create Hydrocel.
8. There is no necessity of lungota or under-garment while bathing alone or in bathroom or amongst people of the same sex or amongst workers of the same sex.
9. Tight-fitting jacket and bra are to be treated in same spirit.

N.B. Please note that it is a general policy in Sydney Sector that BABA NAM KEVALAM is ~~not~~ to be used as an introductory mantra for meditation.



U.K.K.

JULY 1975

By HIS Grace the time is again drawing near for another Sectorial Seminar. As this is the year of the UKK, once again we will have another UKK, this time to be held in Melbourne, 28 miles from the centre of Melbourne to be precise at Belgrave Heights in the Dandenongs.

As is obvious the collection of all margiis from around the sector (Aust., N.Z., N. Guinea and Fiji) can only prove to be not only an inspiring event but also one where our knowledge of HIS Sublime Mission will improve, more important our dedication and devotion to BABA and HIS Mission will also multiply. In such an atmosphere one cannot help but feel HIS Divine presence in everything.

The seminar itself will start on 7th July and go to the 11th July. As to the other details such as fees; how to get there, when to register by, what will happen and so on, the next issue of Pranam should have the details.

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RAWA TAPES

Now available from Sectorial Office are the RAWA tapes @ \$2.50 each plus 25% mailing costs for Airmail or 15% surface mail. All cheques should be made out to Ananda Marga.

WORKERS NEEDED: for Sectorial Office.

- 2 experienced typists
- A printer experienced with offset machines

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SYDNEY SECTOR HEADQUARTERS

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Ananda Marga,
56 Queens Rd.,
NELSON, N.Z.
Ph. 87 554

Ananda Marga,
27 Bellevue Rd.,
Mt. Eden, AUCKLAND
New Zealand.
Ph: 601 - 438

Ananda Marga,
437 Worcester St.,
Christchurch
Ph: 895 153

Jaideva
620 Tower St.
Dunedin,
New Zealand

Giirish,
c/- Flat 3C
145 Ohiro Rd.,
Brooklyn,
Wellington,
New Zealand.

PORT MORESBY REGION

Ananda Marga,
Swallow Place,
Waigani, PORT MORESBY
Papua New Guinea
Ph: 56299

Mailing Address:
Box 4877,
University P.O.
PORT MORESBY
Papua New Guinea

SUVA REGION

Ananda Marga
c/- Ambedkar P.O.,
Box 348,
Nadi, Fiji.

NEW YORK SECTOR H.Q.

Sectorial Secretary
Ac. Yatiishvarananda Av.
854 Pearl St.,
Denver, Co. 80203 U.S.A.
Ph. 303-623-6602

EAST CANADA REGION

94 Rectory St.,
London, Ontario
CANADA

WEST CANADA REGION

669E 21st Ave
Vancouver B.C.
CANADA V5V 1R8
Ph. 876 46 56

MEXICO REGION

Vishva Bandhu
Bahai de Sta,
Barbara 183-2
Col Anahuac
MEXICO 17, D.F.
Ph. 905-250-0555

WEST INDIES REGION

22 Lady Musgrave Rd.,
Kingston 5,
JAMAICA
Ph. 924 5258

BERLIN SECTOR H.Q.

Sectorial Secretary
Ac. Karunananda Av.
1 Berlin 12
Herderstrasse 1
WEST GERMANY
Ph. 030-312-42-56

VIDYASAGAR - Ananda Marga European HONG KONG SECTOR H.Q.
Training Centre

Brcii Anamika Ac.,
3341 Timmern
Berlinerstr. 15,
West Germany

FRANKFURT REGION

Acarya Yajinavalkya Brc.,
6 Brankfurt 61 (Fechenheim)
Meersburgerstr. 15,
Tel. 0611/411 348

STOCKHOLM REGION

Regional H.Q.

Ac. Mayatiita Brc.,
c/- Kiirti (Jens) Holmsen
Conradisqatan 6
OSLO 5 NORWAY

LIVERPOOL REGION

Ac. Bharadvaja Brc.,
Flat 2, 56 Princes Rd.,
Liverpool W8
England

Pierre Rivat
17 Rue de Sevres
75006 Paris
FRANCE
Ph. 222-7669

Herman van Eelen
Krammerstraat
Amsterdam 2
HOLLAND
Ph. 72 4416

SWITZERLAND REGION

Prabha (Erica Moser)
CH-8047 Zurich
Laufebackweg 9
SWITZERLAND
Ph. 01-338647

Ananda Marga
c/- Cargi Krutze
Via Valsolda 129 int 45
00141 Rome
ITALY
Ph. 892-6542

Sectorial Secretary
Ac. Advshananda Av.,
P.O. Box 237,
HONG KONG
Ph: 458-508

TOKYO REGION

1-25 Dai Nichi Dori
1-chome no. 2
Fukiaiku. Kobe 651
JAPAN
Ph: 078-241-0244

TAIPEI REGION

Ananda Marga Mission
4th Floor
45 Roosevelt Rd.,
Section 3
Taipei, TAIWAN 107
Ph: 35-18-83

NAIROBI SECTOR

Ac. Laksmanananda Av.
Sectorial Secretary
Ac. Ananta Brc.,
c/- Hindu Council of Kenya,
A.M. Mission
P.O. 45702,
NAIROBI, Kenya.

MANILA SECTOR H.Q.

Sectorial Secretary
Ac. Rameshananda Av.,
1354 Paz St.,
Paco, Manila
PHILIPPINES
Ph: 58 8650

Ananda Marga Yoga House,
2nd St, Happy Valley
V. Rama, Cebu City
Philippines
PHILIPPINES
Ph: 9-48-70

SINGAPORE REGION

Brcii Valaka Ac.,
493 - 41B Jalan Berembang,
Singapore 14,
Republic of Singapore.

GEORGE TOWN SECTOR

Sectorial Secretary,
Ayachucho 1416,
Florida, Buenos Aires
ARGENTINIA
Ph: 791-8282

BRAZILIA REGION

Rua Joao Manoel 633
Porto Alegre,
Brazil

Ananda Marga
c/- Amrta Devii
AV. Conselheiro Negias N-863
Apart. 88 - Santos, Brazil

Ananda Marga,
c/- Dr. Alfredo Riuas Villalva
Lomas Valentina Entre E.E.U.U.
Parapiti Asuncion,
Paraguay

Ananda Marga,
c/- Jiivan Shrii
Calle Jose Maria Montero 2890,
Montevideo,
Uruguay

Units are established throughout the U.S.,
for further information contact the
New York Sectorial Office.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blance, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janerio

ITALY

Milano, Rome, Florence, Verona, Como

WEST GERMANY

Berlin, Frankfurt, Bodensee Area,
Tubingen, Friedrichshafen, Koln,
Wiesbaden, Emmerich, Gottigen,
Munchen, Marburg, Bonn, Timern.

CAIRO SECTOR

Ac. Nikhiila Brc.
Hekmet El Kadema Lodge,
18 Emad El Din St.

Ananda Tara,
Mount of Olives,
Jerusalem, Israel.
POB 20687, Jerusalem.

Units around the world.

As it is impractical to list all addresses
of units around the world a list of places
where Ananda Marga is established is given
below. The addresses of these may found by
enquiring from the main addresses that are
listed in the previous section.

PLEASE NOTE

As many people refer to the Address section
of Pranam it is important that we are informed
of any mistakes or changes of address that have
occurred. Thankyou.

SWEDEN

Stockholm, Upplandsvaspy, Uppsala,
Zarna, Umea, Lulga

DENMARK

Copenhagen

UNITED KINGDOM

London, Hull, Liverpool, Newport,
Birmingham, South Wales, Yorkshire
Basingstoke, Leeds

FINLAND

Helinski, Lahderanta, Tampere, Vippula
Heinola

NORWAY

Oslo. Lillestrm, Nordbyhagaveien,
Landerranta, Lorenskig, Fsellhammer,
Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad, Holland, Amsterdam,
Groningen, Volendam

I SAY ON OATH
in the name of Parama Brahma
and Marga Gurudeva
THAT I WILL NOT REST OR
THINK FOR MY OWN NEEDS
until we have
brought BABA out of JAIL